IMPROVEMENT AND CONSERVATION OF CULTURAL & ARCHAEOLOGICAL ASSETS UNDER ICZM PROJECT

Integrated Coastal Zone Management Project, Orissa
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1. Executive Summary

The Monuments, temples, language and art are some of the symbolic means of transferring cultural values between generations. Moreover, the State of Orissa is famous for its rich culture, and the coastal area is dotted with a large numbers of standing monuments which are deteriorating day by day. Some of these monuments having archaeological, architectural, sculptural and historical importance are being identified for conservation and up-gradation by the project. All the monuments contain the testimony of the glorious maritime and religious history. These need to be protected and preserved for our future generation.

Based on archaeological, architectural, sculptural and historical importance, large number of monuments are situated in the coastal area of the ICZM project between Gopalpur to Chilika and Paradeep to Dhamara stretch. As most of the monuments are situated in important tourist circuits they can be converted into heritage tourist sites. Heritage sites are those that the entire state cherishes as representative of its past achievements and aspirations. There are six maritime districts in the state, viz. Balasore, Bhadrak, Kendrapara, Jagatsinghpur, Puri and Ganjam. Besides that Khurda district is included under the project due to Chilika’s location in it.

Preservation of the ancient monuments includes four sub activities; i. structural conservation, ii. chemical conservation, iii. environmental up-gradation (Landscaping) and iv. illumination of the periphery areas. Apart from that it includes maintenance and management of the sites from time to time with provision of watch and ward for the monuments.

An additional component of “Integrating community livelihood and heritage-tourism opportunities through conservation of eight heritage sites, and improvement of the State Museum” under “Culture and Sustainable Development Trust Fund” financed by the Italian Government through World Bank will enrich the outcome of the project by creating livelihood opportunities for the fisherman community whose livelihood is directly affected by universal ban on fishing from 15th April up to 31st May for conservation of biotic resources.

Besides, Orissa coast being the breeding and nesting site of rare Olive Ridley Sea turtle, several conservative measures are imposed during breeding and nesting period. Fishing has been prohibited in specified turtle congregation areas namely, Devi River Mouth, Rushikulya River Mouth and Dhamara River Mouth by all the mechanized vessels within 20 km radius form the coast during the period 1st November to 31st May. Addressing to livelihood issues of the coastal fisher folk, the project component aims at providing opportunities for income generation activities to the communities at eight heritage sites.
2. **Aims and Objectives**

- To preserve the heritage sites of coastal area and protect from decay, and ensure structural stability for longer duration
- To promote Heritage Tourism in the coastal area of the State through active participation of the community members and youth group
- Monuments will be popular by attracting more number of tourists through promotion of heritage tourism
- To keep alive the traditional temple buildings art and provide work for the dwindling class of traditional temple masons of Orissa
- To do conservation works of monuments which will increase the livelihood security by providing many self employment opportunities for the coastal people and this will also reduce pressure on the fragile environment of coastal region
- During natural calamities it can be used as shelter to save life and property of the people

To preserve these monuments and to convert them into heritage sites, the culture department will have to take care of the **structural and chemical conservation** of the monuments, **environmental up gradation** in and around the monuments and **illumination** of the periphery of each heritage sites.

3. **The Proposed Monuments / Temples**

- Potagada (Ganjam Fort), Ganjam
- British Cemetery, Ganjam
- Bateswara temple, Kantiagada
- Bhaba Kundaleswar Temple, Manikpatna
- Harachandi Temple, Baliharachandi
- Hariharadeva Temple, Nairi
- Jagannatha Temple, Pentha
- Old building, Jambu, Kendrapara

3.1. **Potagada (Ganjam Fort), Ganjam**

Potagada (Ganjam Fort) is located on the northern bank of River Rishikulya and in the coast of the sea is Ganjam town. It has five bastions and the plan is pentagon. A moat surrounds the fort. A bridge is found on
the northern side of the fort over the moat, which is the main entrance to the fort. The bastions are connected with massive brick defence walls. There is another inner wall of short height inside fort. The portions between the two walls are filled with earth. There is a tunnel on the south side through the defence wall leading to waterfront. The north and south walls had rooms and there are other structures found inside the fortified area such as living quarters, store, armory, magazine room etc. There used to be parapet on both outer and inner defence wall with inclined passage leading from the wall to inner space. The exterior wall is near 8 feet thick and comprised of strong clay within and Sods laid horizontally about 3 ½ feet thick on the outward side, well beat and watered so as to make it very solid.

The magazine is sufficiently large to contain 40,000 lbs. of Gun powder and its construction is bomb proof. The walls of it are of large stones which were found in clearing the ground and making the excavation round the fort.

The walls of the residential building are of clay though within are timbers considerably large on which the beams supporting the roof rest. The roofs are covered with tiles. The artillery part consisted of a building with thatched roof. There are four drains for the passage of water out of the fort in the rainy season. The construction of this unique star shaped fort was commenced in A.D.1768 by Cotsford, the first resident of Ganjam.

3.2. British Cemetery, Ganjam

The British Cemetery, Ganjam is located near the Ganjam Fort. It is the earliest cemetery of the British Administrators. The cemetery contains some interesting monuments which are gradually falling to decay. The Bateswara temple is within Palibandha GP, and governed by a Temple trust. All the 6 villages included in the GP are represented in the trust and support the temple, showing great synergy between the GP and the trust. The major festivals are Kartik Purnima (20,000 visitors), Shivaratri and Somvar Sankranti (300-1000 visitors).

It is proposed to undertake the following work under this project:

a. Renovation and reconstruction of the damaged gate structures of the cemetery.

b. Repair and new construction of the old compound wall at East side.

c. De-plastering and re-plastering to the structures inside of the cemetery.

d. Colour washing of the structures.

e. Historical Signboard fixing.

f. Landscaping development and chemical cleaning of the site.
g. Illumination and clearance of the debris from the cemetery.

h. Construction of pathway inside the cemetery.

3.3. Bateswara Temple, Kantiagada, Ganjam

A temple under the name of Batesvara Mahadev Temple stands on the sea shore near Palur (Kantiagara) in the district of Ganjam. The temple is half-buried and sand. The main temple has been given a thick coat of plaster depriving the archaeologist to examine the decorative design of its outer walls. An inscription is found on the lintel. Judging from the architectural devices and iconographic details of the sculptures, the temple can be dated to 10th C.A.D. The presiding deity of this temple is a Shiva Lingam and it is a renowned Savite temple of this locality. Different festivals are being observed here and lot of devotees visit this temple throughout the year. The temple is situated in the National Highway and close to important tourist spot of Gopalpur. Numbers of tourists are expected to visit the site. So, the site can be developed into a heritage tourism site by undertaking conservation and environmental gradation work. It is proposed to undertake the following work under this scheme:

a. De-plastering the temple walls both inside and outside of the temple and other structure.

b. Provision of plaster with lime mortar to the above areas.

c. Landscaping to the entire area.

d. Chemical cleaning of the temple.

e. Filling of sand adjacent to south side wall.

f. Illumination and complete water supply arrangement.

3.4. Bhabakundaleshwar Temple, Manikpatna/Arakhakuda GP

Bha\  ka Kundalesvara temple, Manikapatana, a two chambered temple is located on a sand dune away from the village Manikapatana. This is a temple with rich carvings and full of sculpture details. The Deula is of Rekha order and the Jagamohana is Pidha type. The pidhas on the gandi were broken, displaced and some place missing. The mastaka of both deula and Jagamohan were displaced. There was weathering of stone on outer walls. The rich carving and sculptures on the walls of the deula and Jagamohana are comparable with motifs found in the sun temple at Konark. The lower part of the temple below pabhaga is found buried in sand. The temple is dated in the 13th century A.D. The presiding deity of the temple is Shiva Lingam. This is a famous Shiva temple of this locality. Various festivals related to Saivism are being observed in this complex. It is a State Protected monument.
Stories regarding the significance of the site

- During the famous *Kanchi-Kaberi* expedition of Gajapati Purushottamadeva, when the royal army was passing through this area, Jagannatha and Balabhadraka appeared as two soldiers on horseback, and requested curds which were offered to them by Manika, a milkmaid from this village.

  The expedition was believed to have been blessed by Lord Jagannatha himself, and the spot marks the site of the blessing.

  a. The house of Manika the milkmaid is believed to be at Bhagabanpur.

  b. Lord Rama performed Shiva puja on the banks of the ocean, and left his earrings here as an offering. The earrings are still to be seen at the Bhabakundaleshwar temple.

3.5. Baliharachandi Temple

Baliharachandi Temple is ideally located on the seashore in Brahmagiri block. Due to its picturesque location amidst thick growth of casuarina trees, large number of tourists visit the place. The temple gives a majestic appearance in view of its location on a huge sand dune overlooking the blue waters of Bay of Bengal.

3.6. Story regarding the significance of the site

It was built by Gajapati Ramachandradeva of Puri in honour of the royal deity (Rajathakurani), a common practice amongst royal lineages. Daily Prasad from the Puri temple is offered here, and the Goddess blesses and participates in the annual Ratha Jatra. The temple is situated some distance away from both Ambapada and Rebana Nuagaon villages, although Palanka, a village within the Rebana GP, is the nearest.

The temple priests are from Rebana Nuagaon village. The local populace comes here for special pujas such as offering of bali (sacrifice), and for monthly celebrations as part of the festival cycle. The biggest festival is Rajja, held in the winter months, when 50,000-60,000 people from the local area as well as Cuttack and Bhubaneswar attend. There is a haveli belonging to a local zamindar (Nimakharam Haveli) about a kilometre from the temple which can provide an interesting walk for visitors. The Baliharachandi temple is linked through ritual and patronage, to the Jagannatha complex at Puri. There are multiple stories about its inception, for instance:

- Lord Varuna had two daughters, Lakshmi and Alakshmi. Lakshmi, the younger, made a suitable marriage with Lord Jagannatha. Alakshmi, the elder one, was married to Rishi Uddalaka, but was not happy with his performance of Vedic rites as she was a left-handed (tantric) goddess. She requested her husband to let her stay under a pipal tree, where her specific rituals could be performed. This was the temple where she was established.
• The temple marks the spot where Indra’s vajra, Siva’s trishul and his anger, in the form of fire (Agni), as well as the wind and the sea come together

• The goddess is believed to have killed Kalapahar (Afghan general who sacked the Jagannatha temple in 1568)

• The Goddess sits on an 108 petalled lotus, which may be related to the lotus under the Ratnasimhasana of Lord Jagannatha at Puri

• The temple is a part of the ritual circuit followed by the Jagannatha Temple (Puri) priests during the Nabakalevara ceremony, when the three images are remade

3.7. Hariharadeva Temple, Nairi

The Hariharadev Temple is situated in the village Nairi near the Shore of Chilika. It is a unique twin temple. Both the temples consist of pancha ratha rekha and piddha style. One temple is dedicated to Lord Vishnu and another temple is dedicated to Lord Shiva. Both the temples are enclosed by a boundary wall. Devotees of both cults are visiting the temple throughout the year and different festivals are being observed here. It is a State Protected Monument. Inside the complex beautiful sculptures are found.

The Harihar temple at Nairi is situated within the heart of the village of Sananairi, and depicts a socially ordered state with occupational streets (Sahis) radiating outwards from it, such as Mali Sahi (Sebakas of the temple), Behera Sahi (fishermen) etc. Of the two temples in the complex, the Harihar temple is older. It was constructed by the Parikud Raja, who established a Khanja (royal fund for running expenses) here. The Nrusinghadev temple was built later by the Shiv Charan Mahapatra family, influential zamindars of the area, who also donated a large amount of land for the temple. The temple is governed by the Endowment Department, and Sh. Satyabadi Rana is the designated Marfatdar, who receives small grants (around Rs. 30,000-40,000 every 3-4 years) from the department for temple maintenance. A number of other temples, including Gopinatha temple, are to be found in the village.

3.8. Stories regarding the significance of the site

Historically, during the campaign of Kalapahar, the Afghan invader in 1568, when the Jagannatha temple at Puri was desecrated, the images are believed to have been brought here and hidden on an island, which is about a 10 minute boat ride away. They were also kept in the Harihar temple for some time, an occurrence marked by several stone wheels that may be seen to this day.

The festival of Rajja is a very big event, and deities from 22 temples in the region come to the Nairi temple along a special processional path and are placed on a public platform where the public may have darsana for 5 days. Cultural programmes with dance, music, theatre, Pala and Jatra are performed by local and
state level artistes. Around 20,000 people come for this festival—many of them stay with friends and relatives in their homes, while others sleep in the open spaces or special tents. There is a festival management committee comprising the 22 temples, amongst whom Harihardeva is considered the “Badathakur” (senior deity). Stalls and vendors are set up during this time (around 100) and sell food items, souvenirs etc.

3.9. Jamboo Colonial Building

The colonial building is situated about half a kilometer away from the village by the same name. However, the complex is occupied by a Secondary School since 1994. Prior to that, it was a Police Thana. Jamboo is a local haat, and people from 5-10 local villages come here to sell their products. The local community consists mainly of Bengalis, who migrated here in 1948 from Midnapur and Balasore by invitation of the Raja of Kujang, whose son-in-law was from Bardhaman state in West Bengal. In 1971, a number of East Bengali fishing communities also migrated here and received land to establish them. The annual Rajja festival is popular in the area, and people from neighbouring villages (4-5) come together to celebrate. On New Years Day, visitors from local areas as well as from outside (Rajnagar) take boat rides from Agranasi, 7 km away, to Hukitala island for picnics.

3.10. The Jagannatha Temple At Pentha

The Jagannath temple at Pentha is located in Rajnagar Block of Kendrapara district. It exists at the end of the village and close to the sea. The temple consists of a flat roofed brick structure on an elevated plinth with three rooms in a row at the back and front veranda-cum-hall. The roof is supported by beams and rafters in wood and iron. The central room is used as the main shrine. The roof is made of tiles with surki and lime. It is reached through a staircase located on the south side of structure.

The village is also detached from the immediate community by virtue of its governance structure, being part of the Kanika Group of Temples Trust under the former Kanika Raja. The priests are not local, and belong to other areas of the district. Around 5-6 local people attend the daily rituals, while the large annual festival of Ratha Jatra brings in visitors (around 5000) from far off areas of Kendrapara and Cuttack, linking the site with the Puri complex and giving it an extra local significance. On New Year’s Day, around 10,000 visitors come to Barunei Muhani (Mouth of river Barunei) for picnics. Dol Purnima is also an important festival with a number of visitors.

4. Significance of Conservation of Archaeological or Cultural Assets

The primary concern of the ICZM project is to coordinate and integrate various activities of the coastal zone in order to cope up with the dynamics of coastal ecosystems and to promote wise use of the coastal resources. One of the key components in the project design is to provide the livelihood security to coastal community through adequate skill up gradation. Heritage tourism is identified as one of the means to
promote income generating activities by conserving the cultural assets. Cultural assets may be defined as those products and processes with social and cultural meaning, utilizing a community’s creative potential that may be developed as wealth creators and livelihoods generators. They are the products and by-products of traditional cultural practice, and need to be protected. Under ICZMP component these cultural assets include Tangible Heritage, broadly defined as “a monument, groups of buildings or site of historical, aesthetic, archaeological, ethnological, scientific or anthropological value”

Tourism is the largest industry and foreign exchange earner in many developing economies. World Bank is now factoring culture into economic development and treating cultural heritage as an opportunity for investment, there have developed theories for ascribing a monetary value to culture, which is understood as a public good. The ICZM Project aims at **supporting the fishing communities** whose livelihoods are adversely affected due to conservation of marine resources, and thus the activity of archaeological conservation is one of the means to achieve the end of securing livelihood under ICZM project

5. **Area of Operation**

- **Gopalpur – Chilika**: Potagarh Fort, British Cemetery, Kantiagada Temple, Manikpatna Temple, Baliharachandi, Hariharadev temple Nairi,
- **Paradeep-Dhamara**: Jamboo Colonial building, Jagannath Temple, Pentha

6. **Expected Outcome**

- Strong involvement of community in integrating heritage tourism and community livelihood
- 8 important cultural assets will be conserved and managed by the community members
- Different livelihood activities will be promoted through heritage tourism e.g. Tourist guide, kiosk, hospitality by payment, public conveyance, selling local art and handicraft
- Capacity building of the identified villagers through technical training, exposure visit, institutional support

7. **Pre-launching consultations with the community**

A pre-launching workshop was done at each heritage site. SPMU experts and the key members of PEA had described the objectives and activities under this component.

**Community consultation by SPMU and PEA at the inception stage**: Community members were made aware regarding conservation and protection activities of the cultural properties under ICZMP during May & June 2010.
Community consultation was carried out at each site in consortium with LASA-INTACH (25th to 29th Nov. 2010):

- To assess scope for linkage of heritage tourism and livelihood opportunities at the eight sites
- To involve the villagers and PRIs in forming “Heritage Tourism and Management Committee”
- To prepare the micro plan for peripheral development work of each cultural properties

**Capacity building of the key members on heritage tourism best practices by LASA-INTACH consortium consultant Dr. Yaamine at Regional level in Bhubaneswar**

- 1st day key members of each site (villagers, youth group, PRI members, school teachers, temple trustee, local NGO)
- 2nd day Govt. officials (BDOs, DFOs, Panchayat Officials, Tourist Officers)

**Outcome of the community and regional workshop**

- The community members accepted the project proposal and assured all types of help to implement the project component
- The work plan of each site was discussed with the respective community, temple trustee, local NGO and the PRI members
- Different livelihood opportunities related to heritage tourism was discussed and a draft plan was prepared
- Heritage tourism management committee is proposed by the consultant and accepted by villagers
- A sustainable model for management of each heritage site was discussed

8. **Methodology of Village consultation**

The primary objective of the village and regional level consultation was to:

- Familiarise the beneficiaries on ICZMP Odisha
- Explore socio-economic- status of the villages
- To collect baseline information on natural resources, land use, infrastructure etc.
- To collect information on livelihood activities
- To collect information on cultural practices
9. Collaboration with Civil Society Organisations (CSO)

CSO plays a crucial role as an interface between the primary stakeholders and the project executing agencies. Active involvement of the NGOs at an early stage would provide local knowledge and promote awareness among the stakeholders about the programme. In order to fulfil this objective in the first phase of the project a day long NGO consultation workshop was organised on 18th February, 2011 by SPMU. 150 representatives from 97 NGOs and CBOs of 6 coastal districts namely, Balasore, Kendrapara, Puri, Ganjam, Jagatsinghpur and Khordha along with the experts and key functionaries of PEA and Govt. of Orissa participated in the workshop.

In the course of implementation of the programme it was realised that the Green Peace have also taken up some livelihood activities in the locality of Bhitarakanika area of Kendrapara district. Interaction with Areeba Hamid of Green Peace has been made for assessing the scope of convergence in alternative livelihood programme under ICZM Project, Orissa. It is envisaged that more NGOs will be involved in the process of developing partnership for successful implementation of the ICZM Project, Orissa.

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